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# *The* CHRISTIAN CENTURY

*A Journal of Religion*

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## The Bishop and the Bucket-Shop

*An Editorial*

Rudolf Otto As a  
Religious Teacher

By Julius S. Bixler

The Poet and the  
Race Problem

By Edward Shillito

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Fifteen Cents a Copy — July 17, 1929 — Four Dollars a Year

# The CHRISTIAN CENTURY

July 17, 1929

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago.

\$4.00 a year (ministers, \$3.00). Canadian postage, 52 cents extra; foreign postage, \$1.04 extra.

The Christian Century is indexed in the International Index to Periodicals generally found in the larger public libraries.

## Editorial

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## The Poet and the Bucket-Shop

Not long ago Mr. Shillito was asking, in the columns of an English paper, "Where are the Poets?" and was apparently distressed at the dearth of persuasive and convincing voices interpreting our highest aspirations with the passion and vividness that belong to high poetry. Now he has found one in an unexpected place—under a black skin. The author of those much discussed lines, "A Negro in a Library," who was really more sympathetic than most of her critics realized, will be as glad as any of us for this testimony that "the heir of tropic jungles" is the heir of something else also, and that the "dim mind" of that strayed child of the sun knows much more than primal needs.

The internationalism of art has often been the subject of remark. Art binds together the spirits of alien peoples more firmly than treaties. We listen to Russian music with satisfaction unalloyed by any considerations about an odious economic and political system. We hang on our walls the reproductions of Italian paintings. We read Scandinavian and Polish literature. Chicago sets up in a public park equestrian statues by a Czechoslovakian sculptor. Culturally we are more international than we realize. And the Negro poets, Countee Cullen most of all, are showing us that the kinship between the races may be even more significant than the contrasts.

And speaking of poets, there were probably never so many as now—such as they are. You have a few verses tucked away yourself, haven't you? Honest, now! It's nothing to be ashamed of if you have. The First Reader, under the veil of anonymity, will confess that he occasionally lapses into verse—outside of office hours. Speaking to a company of preachers some time ago about poetry, he addressed them as "Fellow-poets," and a look of guilty self-consciousness went around the room. There wasn't an innocent eye in the place.

Most of these mute inglorious Miltons doubtless write very poor poetry, but it is surprising how fine and true is the feeling which their unskilled versification inadequately expresses. It won't do to print, but it doubtless does them good to write it.

That naturally leads us to a few words about 'bucket-shops. The editorial raises in my mind a question as to whether everyone knows just what this institution is. It is a device which offers gambling under the guise of speculation. The client thinks he is buying stock on a margin at a given price, to be delivered to him when and if he completes payment for it or to be sold for his account if, as he hopes, the price advances before he has paid for it. But the stock is never bought. The bucket-shop, being a gambling house pure and simple, is betting against its client that the price will go down. If the general trend of the market is downward, the client's margins are wiped out and the house pockets them. If the trend is upward, the house is wiped out and some of the clients get some of the money that is coming to them and the others learn for the first time that they have been dealing with a bucket-shop and not with a broker. That is what seems to have happened in the case of Kable & Company.

Some day, as the editorial suggests, and in the not distant future, Christian men are going to have to consider, more seriously than many of them have ever done, not merely the ethics of speculation but the ethics of the whole system of which speculation is a part.

THE FIRST READER.

# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVI

CHICAGO, JULY 17, 1929

NUMBER 29

## EDITORIAL

**T**HE winding up of the affairs of the Near East relief marks the conclusion of a monumental task undertaken nearly fifteen years ago in the spirit of pure philanthropy and carried through with singular devotion and perfect integrity. While the

### Near East Relief Has Finished Its Work

campaign for a final two million dollars to complete the work in hand and provide for the 20,000 children still under its care has not been entirely successful, the organization will carry out its announced plan of closing its field offices and returning the charter which was granted to it by congress on August 6, 1919. The unfinished business will be carried on by a conservation committee headed by Mr. Cleveland E. Dodge. Dr. James L. Barton, as chairman of the board of trustees of Near East relief, Secretaries Vickery and Voris and their associates have written one of the most thrilling chapters in the history of benevolence. Near East Relief saved 1,500,000 people from starvation in Armenia, Turkey, Syria, Persia and Greece; it has fed and educated more than 130,000 orphan children; it gave medical service to 6,000,000, and succored 12,000,000 famine sufferers. These are impressive figures even in relation to the vastness of the need growing out a war in which the whole world was convulsed. Not all the suffering in the near east has been relieved, of course, but the main tasks to which the organization set itself have been completed. A world in which such enterprises are needed is an imperfect world; a world in which such enterprises are possible has in it the elements of its own salvation.

### Are Motion Pictures an Incitement Or a Deterrent of Crime?

**I**T IS customary to say that sensational motion pictures are a school for criminals and an incentive to crime. A representative of the motion picture industry, speaking recently to the international association of policewomen, assembled in San Francisco, made the bold declaration that the motion picture to-

day is one of the greatest deterrents of crime in the United States. A study of several hundred pictures shows that in more than one-third of them there is no villain, while in all the others the villain either comes to a bad end or (but rarely) repents and reforms. This is not a bad showing in comparison with the court records, which prove that in real life only one murderer in 12 is convicted and only one in 132 is executed. The actual crimes that one reads about in the papers are committed with more impunity than the acted ones that one sees on the screen. "You can't get away with it," might be said to be the motto of most pictures which feature crimes. This is not a bad argument for the pictures, so far as it goes. But while the presentation of an unvarying sequence of crime and punishment may have some value as a deterrent, the positive suggestion embodied in a vivid presentation of crime has also a potency of its own, regardless of the consequences which are attached to the crime by the scenario writer. "You can't get away with it," says the picture. "He couldn't but I'll bet I could," responds the smart youth.

### New Hostility to Religion In Russia

**M**UCH of the outcry against the anti-religious policies of the soviet government has been the expression of hostility to the Russian economic and social experiment and has been based upon no very accurate regard for the actual facts. But there seems to be no reason for doubting that within the last few months the soviet authorities have become distinctly more unfriendly to religion and that the new laws designed to check the growth and activity of the minority groups outside of the Orthodox church are oppressive to the point of persecution. The Baptists are the principal victims. Dr. J. H. Rushbrooke of London, secretary of the Baptist World alliance, speaking recently at the Northern Baptist convention in Denver, described the present situation. Up to the end of 1928 there had been a growing liberality in the government's attitude toward religion. Evangelization was carried on openly, the printing and circula-



tion of Bibles was permitted, denominational papers were allowed to be issued, and a Baptist training school for preachers was opened in Moscow by government permission. Since the opening of the current year, there has come a decided change. Attacks upon the Baptists are printed to which they are not permitted to reply. The preachers' school has been closed, the license to print Bibles has been withdrawn, many of their churches have been closed, pastors have been arrested and exiled. The policy is to reduce the Baptists and all similar bodies to isolated local groups which are allowed neither to cooperate with each other nor to engage in any charitable, educational or cultural activities. In summarizing these facts, many of which had been published before though they have not made an adequate impression upon the American mind, Dr. Rushbrooke asserts that he is moved by no hostility to the soviet system as such. He is in favor of diplomatic recognition of Russia and free commercial intercourse. But the fact should be recognized that the restrictions upon religious activity in Russia go far beyond anything now in force in any other part of the so-called civilized world.

### A Jim Bludsoe in New Jersey

EVER since the publication of John Hay's immortal "Jim Bludsoe," there has been at least one classic illustration, even though only a literary character, of the strange mingling of vices and virtues in human character. Jim, it will be remembered, was not only a steamboat pilot but a wild rascal who ought, by rights, to have been in jail for many high crimes and misdemeanors. But when the "Prairie Belle" caught fire, there was that in him which made him stick to his engine and "hold her nozzle agin the bank till the last galoot's ashore," and till his own soul went roaring up with the smoke of the "Prairie Belle." And here—illustrating Shaw's theory of the latent heroism always cropping out in the most unexpected places—is a case from real life not unlike that of Jim Bludsoe. Investigations now in progress seem to show that Joseph R. Ashmore, former prominent churchman and business man in the New Jersey town in which he lived, had been for some time practicing forgery and fraud in the most sordid fashion, forging mortgages and selling them to his friends and to old men and women for whom the loss meant total ruin. And then he lost his life in trying to save a woman from a burning automobile. In his deliberate planning he developed and followed a scheme as utterly despicable and selfish as one could easily imagine, but in a sudden emergency a diametrically opposite impulse found expression like a subterranean stream bursting its way to the surface. How much of this water of life there is beneath the deserts of human selfishness, one can never know. Doubtless enough to irrigate broad areas of common life, if only it could be made available with-

out waiting for a catastrophe. That it is there at all is as much a fact about human nature as its craft and greed. "Human nature, being what it is," is just that sort of inconsistent thing, and leading men into better forms of behavior is not so much a matter of infusing into them alien virtues as of moving them to be as good all the while as the worst of them are sometimes.

### He Paid for his Standing Room

THE statue of Giordano Bruno, standing in the midst of the Campo de' Fiori at Rome on the very spot where Bruno was burned by the inquisition in 1600, has long been an offense to the vatican. In reply to the suggestion that now perhaps the government would consent to the removal of the statue, as a token of the new concord between the church and the state, Mussolini said in substance: "Not so. Bruno has paid for the place he occupies. He shall not be disturbed." It was a wise utterance, and it is to be hoped that he stands by it. One need not dwell morbidly and maliciously upon such episodes in the history of liberty, but the lessons embodied in them are too costly to be forgotten. Bruno was no plaster saint, but he was a figure of some importance in the agelong struggle for freedom of thought and utterance. One need not approve of his ideas or admire his character, any more than one underwrites all the doctrines of Servetus, to realize that his death was part of the price which the world has paid for progress toward liberty. If the death of these martyrs has given them a somewhat adventitious eminence, the same could be said of some of the most esteemed martyrs of the faith. It is good for the heirs of the freedom which they helped to win to be reminded of the price at which that freedom was attained; and it is good for the spiritual descendants of those who kindled the fires to be reminded also of episodes which it would be more comfortable, but not more wholesome, to forget. And besides, as *il Duce* wisely remarked, Bruno has paid for his place.

### A Trust Whose Provisions Defeat its Purpose

THAT institutions should sometimes outlive their usefulness and continue to exist secure behind the legal bulwarks which sheltered them when they were meeting a real need, is perhaps part of the price which society must pay for the stability of institutions. Some time ago The Christian Century suggested a "periodical audit of institutions" to determine not their financial solvency but their actual serviceableness. The case of "Ellis college" in Philadelphia is an illustration. This is not a college, in the usual sense, but an orphanage for fatherless girls. Founded and generously endowed by a provision of the will of a street-car magnate, whose bequest became effective in 1915, the trustees found that the orphanage could not consume the income of the endowment. By 1923, sixty



girls were being cared for and the accumulation of surplus income amounted to something like \$2,000,000. Application was made to the orphans' court for permission to add this surplus to capital. In view of the fact that there was a great amount of unrelieved need but apparently little that fell within the exact provisions of the endowment, Judge Henderson appointed an expert investigator, Mr. John S. Bradbury, to determine whether the request was reasonable and, if not, to recommend to the trustees a more beneficial method of spending the money. The Pennsylvania law explicitly imposes limits upon the accumulation of charitable funds which cannot be usefully expended. The application of Mr. Bradbury's findings would have resulted in the care of many underprivileged children with their mothers instead of the accumulation of capital and the erection of more buildings, apparently not needed, for the institutional care of a few. The trustees did not accept this recommendation. Further hearings developed the fact that of 139 girls who were said to be on a "waiting list," only eight were found to be eligible and suitable according to good standards of social work. Judge Henderson decided that the purpose of the benefaction would be better served by the working out of a plan for home care of needy children than by the enlargement of institutional activities for which there was clearly no need. The full bench of the orphans' court, however, reversed this decision on the ground that "the only question is, Are the trusts under the Ellis will legal and capable of being carried out, irrespective of the expense of doing so," and on the further ground that the setting aside of the provisions established by testators would tend to discourage the making of charitable bequests. Very likely the decision is good law. But it is certainly bad social practice to encourage the establishment of trusts, however well intended, which are so tied up with specific provisions that the benevolent purpose of the donor is, in fact, frustrated.

### A Really Novel Suggestion For Religious Educators

A RATHER surprising suggestion for raising the standard of religious education is submitted by a correspondent of the *Christian Standard*. The trouble, as this writer sees it, is that the flock of the faithful in the Sunday school is contaminated by the presence of the children of unbelievers. "Are not the children of the faith the only ones entitled to the food when it is put out, overlooked in the mad scramble for numbers and collections? I mean to say that unbelievers, those not of the body, should not be allowed in the Bible school. Let us segregate the thing and handle the Word aright. Let us take the children of the faith and grade them according to their age in the faith, and teach them that they may grow." And as to the "children of the flesh"? The correspondent has nothing to suggest for them. Perhaps they are the dogs which are not to be allowed

to eat children's food. Perhaps (he writes from Herrin, Ill.) he thinks they are not worth worrying about. The editor of the paper to which this communication was sent considered it worthy of editorial comment as the product of an "independent thinker." He does not agree, but he offers a counter-suggestion: "Perhaps we need two schools: one for non-Christians as well as Christians; another for Christians only." The purpose of the latter would be "a thorough indoctrination for church-members." All of which is interesting as an indication that those who think of Christianity as primarily a way of life and of religious education as a process of training looking to the production of a type of character conformable to the principles of Jesus, do not have it all their own way. There are others who conceive that the prime necessity is, first, to convert individuals by getting them to accept a specified "plan of salvation" and, second, to drill into them the doctrines which are held by their particular group as constituting the essence of revelation. It will be a long journey by this route to a Christianized society or a united church.

### A Curriculum Based on Creative Experience

ANOTHER conception of the function of religious education is represented in a series of "constructive studies" soon to be published by the University of Chicago press and embodying the results of the research work which Professor Bower and others have been doing with reference to the curriculum and methods of teaching. The prospectus promises no indoctrination. It suggests guidance in the discovery of right ways of living rather than the transference of a settled body of information from the mind of the teacher to that of the pupils. "The new curriculum will be a guided experience in moral and spiritual living. It will not be instruction about character or training in traits or habits predetermined by adults and externally imposed. It will take children, young people and adults where they find themselves in the every-day life-situations of the home, the school, the playground, vocational activities, and civic relations. With the help of the best experience of the race and of teachers as counsellors, it will assist them to face the issues which these situations present so that out of their experience there may emerge enlarging, self-reliant and creative moral and spiritual personalities." There must be a knowledge-content to such a curriculum, of course, for the experience of the race is pertinent to the situations of today. The Bible is an inestimably valuable storehouse of such experience, so Bible study will be included. The choice of a method must depend upon the end to be attained. If you want "self-reliant and creative personalities" capable of meeting life-situations competently, the new curriculum is admirably adapted to that end. If you want to produce individuals molded to a type and minds guaranteed to think

the standardized thoughts which are given to them, then "indoctrination" is just the thing and the careful segregation of the children of the faith from "the children of the flesh" would have its advantages.

## The Bishop and the Bucket-Shop

THE LAST WORD has not yet been spoken in the celebrated case of the bishop and the bucket-shop, nor would *The Christian Century* assume to utter the ultimate wisdom on the subject. But the episode will not be as instructive as it should be unless it is made the occasion for going a little farther than either the bishop's critics or his defenders have gone, and for considering the place of speculation in our total financial system, its relation to investment on the one hand and to gambling on the other, the disproportionate emphasis which the case has received and the disreputable motive for that emphasis, and the rights and duties of bishops in comparison with those of ordinary citizens.

The whole story of Bishop Cannon's speculation need not be told. Much of it is irrelevant. The gist of it is (a) that Bishop Cannon was a patron of what appears to have been a bucket-shop, and (b) that he speculated. There is no convincing evidence that his name was used as a bait to catch other clients for the house, and no evidence at all that he was aware of such use, though the unfriendly press has endeavored to create the impression that he was deliberately bartering the prestige of his episcopal office for a financial advantage. This would be a despicable thing, of course, but there is no ground to believe that it happened. Apart from this phase of the matter, the publicity in the secular press has apparently been based on an assumption either that dealing with a bucket-shop is ipso facto immoral, or that there is something essentially scandalous about speculation, or that bishops are to be judged by a higher code than others. It has, in large part, obviously been motivated by a desire to discredit this particular bishop because he is a militant dry. The insincerity of the attack is evident from the fact that it is an attempt to arouse prejudice against him among his dry supporters by appealing to ideas which the editors themselves cannot claim to hold but which they suppose Bishop Cannon's Methodist and other dry colleagues do hold.

Let it be assumed that the concern of which he became a client was a bucket-shop. He did not know that it was. Nobody knew it until it went into bankruptcy. Generally speaking, nobody patronizes bucket-shops knowing them to be such. They are not brokerage houses, but gambling houses in which the players lose if they lose and can't collect their winnings if they win on any considerable scale. They can exist

at all only so long as they deceive both the authorities and their patrons as to the character of their transactions. One who gets caught in their trap is a victim, not a criminal.

Let it also be assumed that he speculated. Calling it buying stocks on time payments, with the expectation of selling at a profit before subsequent payments became due, does not help the matter. That is precisely what most speculation is. Is it right to speculate—right for a bishop, or a minister, or a lay Christian, or anybody? To say that the bishop was within his legal rights but that he ought to have refrained on the principle of "eating no meat" for fear of causing a weak brother to offend, is beside the mark. The consciences of most of the weak brothers are not at all sensitive on the subject of speculation. If it is not sin to a bishop, it is still more unlikely to be sin to them. The Pauline principle does not apply at all. And as to the mere matter of financial expediency, it cannot be listed among the responsibilities of the episcopate to guide the laity in the investment of their money unless some moral question is involved. We cannot have one code for bishops and another for the laity. In this matter, "the bishops and other clergy and the congregations committed to their charge" all stand on the same footing. What is sauce for the lay or secular goose—and that is what he is in most cases when he goes into this game—is just as good sauce for the episcopal gander. But is speculation wrong? Is it gambling? Or is it investment?

The line between speculation and sheer gambling is clearer than that between investment and speculation.

Gambling is of two sorts: that which depends upon pure chance, and that in which some element of judgment or information is involved. Many common forms of gambling of the first sort are based upon numbers determined by some mechanical means, such as roulette wheels, dice, and lottery drawings. It is less than a century since lotteries were considered by evangelical Christians to be perfectly respectable methods of raising money for benevolent and educational purposes, and therefore perfectly proper for Christians to patronize. We have learned better. To the second class belongs gambling on races and games. Here the gambler may have some knowledge of facts governing the probable outcome, and his wager is, in so far, the pitting of his judgment against that of others. Nobody's expert opinion as to what number will turn up next on a roulette wheel is worth anything, but the judgment of an expert on horses may be worth something in picking a winner.

In either case, the distinguishing characteristic of pure gambling is not that it involves risk in the hope of gain, for most legitimate investments contain some element of risk; and not that it is a venture in the field of pure chance, for some gambling gives opportunity for the use of judgment and information; but that it is a transaction in the hope of gain entirely

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divorced from any useful enterprise. It is absolutely unproductive. The gambler, as gambler, is an impotent if not an innocent bystander, not a participant in events. Neither he nor his wager causes a wheel to turn. Every legitimate business might say to him, Thy money perish with thee, and the world would be none the worse off if it did. Nothing happens as the result of gambling except that money changes hands, with consequent effects upon the persons who win and lose (generally bad effects on both and worse for the winners) but with no influence upon the events on which the wager was laid. The horses run neither faster nor slower, the game is played neither better nor worse, the ship's speed is not influenced or the outcome of the election affected by the fact that men gamble on them. Gambling is purely parasitic.

Speculation is an elastic term covering a wide range of transactions, from those which are as risky as gambling to those that have a relatively high factor of safety. It is distinguished from gambling by the fact that the speculator's money is an investment in some business or in some article the use or value of which is affected by his act. To be sure, if he buys stock it is probably stock that had already been issued and paid for, so that the concern receives no additional capital from him. But he can buy only because somebody wants to sell, and he can sell only if somebody else wants to buy. In the interval between his buying and selling, be it long or short, he is a part owner of the business and his money is a part of the concern's working capital. Manifestly, this does not apply to selling short; for when the speculator sells for future delivery before he buys, the interval vanishes and he is simply betting that the price of the stock will go down. Probably the only reason law and public opinion do not class this with gambling is that it is, in form, analogous to many transactions of legitimate business in which contracts must be made for future delivery before the goods are bought.

The speculator's mind may be as unsocial as the gambler's. So, for that matter, may be the investor's, or the workman's, or the professional man's. He may be, and usually is, interested solely in a quick turn-over at a profit and not in the actual business of the corporation. He may have bought on a margin, making a payment of ten or twenty or thirty per cent of the value of the stock and hoping to sell it at an advance before he is required to pay any more—a dangerous procedure but not necessarily any more reprehensible than buying a piece of real estate subject to a mortgage. He may, and often does, spread his resources out so thin by margin transactions that an unfavorable turn of the market will wipe him out—knowing which, and having all of his financial eggs in baskets which others are carrying, he becomes nervously distraught and no more fit for the normal business of life than a man who has staked everything he owns on a horse race. But in spite of all this, there remains this basic difference between speculation and gambling: the speculator has become *pro tem* a

participant in a business, but the gambler has not.

At the other extreme from gambling lies investment. The investor buys either property which will yield an income or which he believes will increase in value, or an interest in a business from which he has reason to expect profits. Ordinarily he is not looking for a quick advance in values or for an unusual rate of income. If the factor of safety is large and the expected return correspondingly small, it is called a conservative investment. It may be legitimate without being conservative. There is no sharp dividing line between investment and speculation. Some investments are too safe for anything but trust funds and a widow's life insurance money; their ultra safety is purchased at a sacrifice of income. Some that are legitimate enough are too risky for anyone who cannot afford to lose; such were automobile stocks twenty-five years ago and airplane stocks now. Many automobile companies went under while Mr. Ford was building his billion, or whatever it is, and many airplane companies, like the planes themselves, will crash while the industry goes on to glory. All new industries are risky—speculative is the word commonly applied to them; and the speculative factor, the element of uncertainty, is present in some degree in almost all investments. The quest for absolute financial certainty is like the quest for infallibility or inerrancy in any other field. Some think they have it, and are deceived. The wise learn to get along with such a measure of certainty as is actually attainable and sufficient for their purposes.

In brief: there is a sharp and definable difference between speculation and gambling. Investment and speculation shade into each other. When you have said that a man speculates, you have said nothing that conveys any information as to his personality, character, morals, integrity, or good sense. Before any judgment on these points can be made, one must know with whose money he speculates, how he speculates, whether he recognizes the responsibilities which he assumes by becoming even briefly a part owner of a business, to what extent he is absorbed in his speculative activities, and what they do to him.

A great deal of stock-market speculation is thoroughly reprehensible and demoralizing. Much could be said on that subject for which there is not space here. To those about to go into the market to speculate on margins for quick profits, the best word is Punch's laconic advice on another subject: "Don't!" It is both financially and morally dangerous. Easy money, or even the quest of it, is an intoxicating and habit-forming drug. Not many can take it or leave it alone. If Jesus had said, How hardly can those who play the markets enter the kingdom of heaven, the statement could have been confirmed by either or both of the favorite modern methods of social research—case studies and statistical summaries. Not many enter by that road into the heaven of the quiet mind, or even the minor heaven of financial security. What he did say was, "How hardly shall those who have



riches enter the kingdom of heaven." And yet we do not incontinently cast all the rich out of the synagogue. We feel bound to inquire—or should—how they got it and what they do with it.

All that has been said up to this point is preliminary to this: Speculation, speculative investment, unearned increment on real estate, profits paid to non-working owners of invested capital, our whole scheme of absentee landlordism in industry—all are parts of our capitalistic system. Let him who is without dividends cast the first stone. To single out speculation as a crime or a disgrace is merely playing with the fringes of the subject and diverting attention from the main question. For newspapers which every day carry pages of stock market quotations for the benefit of speculators, to make front page news of the discovery that a bishop has speculated, and to attempt to undermine his influence by insinuating that his speculation disqualifies him as a moral leader, is the rankest hypocrisy. For Christians and moralists, embarrassed by this attack upon a speculating bishop and through him upon the prohibition cause of which he has been a prominent representative, to content themselves with weakly chiding him for using his liberty unwisely and setting a bad example to the young, is merely hunting an easy way to hush up a scandal in the family. If speculation is wrong, a great part of our economic and financial system is wrong, for it is based on the same principles and is expressive of the same motives. The cleavage between gambling and "legitimate" business, speculation included, is deep, sharp and radical. But how legitimate is legitimate business?

If the foregoing discussion of speculation and investment, with its qualified justification of speculation, seems to the reader to be legalistic and meticulous and lacking in recognition of those finer ethical considerations which were foremost in the mind of Jesus, let him be assured that it seems no less so to us. We have been discussing the ethics of business as it is—legal, conventional, respectable. But is the ethics of business the ethics of Jesus? Is it even the ethics of the best men? The profit motive, the competitive method, the self-centered program, the over-valuing of wealth, the monopolistic control of natural resources, the skillful industry and grinding toil of some vastly over-matched in reward by the unearned income of others—is such a system as a whole so conformable to that picture of human brotherhood which Jesus painted in few but vivid words that we can be comfortable and complacent about it, only becoming excited when we learn that a bishop has speculated?

We have no great interest in discussing at length the question as to whether a minister or a bishop ought or ought not to forego his legal right to engage in a particular sort of financial venture, or whether Christians in general ought or ought not to do so, or in discussing with further particularity the ethics of speculation. If our attempt at an analysis of

the ethics of respectable business reveals how the whole system of our acquisitive society not only incorporates those competitive and self-seeking attitudes which are so difficult to reconcile with the teachings of Jesus, but is shot through with that principle of chance which when it appears nakedly as gambling all moralists condemn, our purpose has been attained. Instead of joining in a hue and cry against a churchman for engaging in this system in which every one of us is implicated, from which even the bishop's salary is derived, or hiding our Christian faces in shame because his hypocritical enemies hold him up as a "horrible example," the clear call of Christ is that his followers should make a frontal attack upon the pagan system itself, and demand that our economic order shall give way to an economic order embodying the principles of the kingdom of God.

## The Hair and the Hide

A Parable of Safed the Sage

THIS beheld I with mine own eyes. A woman from mine own country traveled abroad. And she bought for herself a Jeweled Bracelet and she paid therefor a thousand and four hundred Shekels. And the price did not cause her that she should bat an eye. And this same woman had a Scrap with a Donkey-boy over a tip of one more Piastre, the value of which is five pence.

Yea, and I once beheld a man of mine own country who confessed to the Income Tax Man that he had a Million Shekels, and who spent money like water, and I beheld him in a passion over a matter of Two Pence which he claimed to have been an overcharge in Exchange.

Now my friend Ralph Waldo Emerson, before he went abroad, always provided himself with a few Extra Shekels to be robbed of without losing his temper. And the same also I do.

For there be few things so futile as to be wrathful over trifles.

And the Smaller the trifle the more certain do men magnify it to a Principle—straining out the Gnat and gulping down the Camel.

Now when I was a lad there dwelt nigh unto me a Backwoods Philosopher, who spake thus unto me, saying, Safed, Thou wilt surely save thyself a Heap of Worriment if thou shalt learn to let the Hair go with the Hide.

And though I be neither a Tanner nor a Leather-dealer, yet do I know what he meant. And I am sure that a Large Proportion of the Quarrels and Vexations of life occur over the Hair and not about the Hide.

Wherefore have I sought to learn and to teach men not to exalt Trivialities into Occasions of Strife or Anger, but give due regard to the Large Issue, and let the Hair go with the Hide.

# Rudolf Otto as a Religious Teacher

By Julius Seelye Bixler

RELIGION is a lively subject in Germany today, even in university circles. Opinions regarding it differ greatly but the very lack of agreement which religious thinkers show has helped to bring its problems more and more into the limelight. Furthermore, the need for a new *Weltanschauung*, felt by the nation as a whole, has stimulated in the ablest among the philosophers an interest in the larger and more inclusive questions concerning man's relation to his total environment as contrasted with lesser and more technical details in special fields. A few distinct trends in religious thinking are easily discernible. The Roman Catholic theologians are busy developing the implications of the philosophy of Aquinas and confuting all heresies. The unorthodox attempt of Scheler to bring Plato and Augustine once more to the front and to stress the place of intuition as contrasted with the intellect came to a sudden end with his premature death last year and has so far not been carried on by his pupils or associates. Catholic scholasticism has also had its influence on the philosophical tendency known as "phenomenology" dominant at Freiburg. But all strict Catholic theologians have remained true to the Thomistic tradition.

In the Protestant church Barth and his friends have stirred up a great deal of controversy over their revival of Calvin and Luther. Not officially Protestant nor connected with any church, but representative in general of the liberal Protestant point of view are the neo-Kantians, still the most powerful philosophical school in Germany. Beside this definite alignment in groups, one finds individuals scattered about in various universities drawing students to themselves through the originality of their thought. At Heidelberg, for example, the interest centers in a theory of values and its meaning for religion, at Tübingen in the grounding of religious philosophy on a theory of knowledge, at Göttingen in a metaphysical background for religion, at Frankfurt and Berlin in the relation of religion to social or socialistic theory.

## *Religion Unique*

Of the many individuals who might be named, one of the most important is Rudolf Otto of Marburg. Following the direction pointed by Schleiermacher, Otto stands decisively for the view that religion is a unique human activity, that it is *sui generis*, independent of other experiences and not to be judged in their reflected light. He thus makes religious belief less dependent on authority than do the neo-Thomists and makes religious experience less dependent on the moral will than do the neo-Kantians. The contrast between Kant and Schleiermacher is indeed today once more evident in the difference between Otto and such a philosopher as Rickert. The latter works his way to religion through the notion of a moral impera-

tive and tends to stress its similarity to the ethical values, while the former sees it as something which brings its own credentials and occupies its own distinctive sphere.

It would have been easy for Otto to develop this position in a purely subjective way. He could have set out as psychologist and philosopher to describe religious experience as a thing set apart, and still have left untouched the baffling problem of the Source and Object of that experience itself. But it is characteristic of his whole method that he refused to recognize any such limitation. Especially in his latest book, "West-östliche Mystik," does his interest in the objective make itself felt. To offer simply a psychologist's description of the physiological factors in religious experience was clearly very far from his intention. His interest is in the significance of the experience, and that means in its truth, its objectivity, its touch with a real religious Object or Divine Being.

## *Schweitzer and Barth*

An illuminating comparison may be made between Otto and two other religious philosophers to whom the term "objective" can also be applied—Albert Schweitzer and Karl Barth. Schweitzer's philosophy and career are nothing if not a demonstration of the power of an objective Ideal to direct a man's thought and govern his conduct. Yet it is interesting to notice that with all his amazing versatility, including his outstanding musical ability, and with all his concern for social welfare as shown by his work as a medical missionary in Africa, the objectivity which Schweitzer's life exhibits is primarily intellectual. Schweitzer is a born philosopher, with a philosopher's passion for objective truth, and his religion is free from a certain romantic quality that Otto's has in common with Schleiermacher.

With Barth the case is different. Here the desire to get away from all that can be called subjective and from all that operates on a purely human plane has gone so far that the divine Object has been raised above all that man can know except through a supernatural revelation. Barth has pressed the uniqueness of religious experience so far and has made such experience so completely incommensurable with all else in human life that even logic and ethics are cast to one side when it comes to a question of interpreting the sovereign and arbitrary divine Will. The result is that he has produced a philosophy which is hardly a topic for discussion at all. Where the ordinary canons of thought do not apply, discussion and evaluation are beside the point.

## *Incommensurable with Life*

It seems to me that Otto has succeeded in making the emphasis which Barth intended to make without going to the unacceptable extreme in which Barth

finds himself. He is concerned, just as are the Barthians, with the "otherness" of God, yet he finds that God's otherness differs in degree rather than in kind from the best which is contained in human life itself. This was suggested in his book, "The Idea of the Holy," but is more clearly brought out in his later book on mysticism. Here he distinguishes between the mysticism of Eckhart, which represents an aggressive search for the principle of value, and the more quietistic form which one finds in Sankara.

It is as though, in his attempt to find the values which lie back of the mystical life, Otto had himself had an experience like that described in the sixth chapter of Isaiah. Isaiah began with a feeling of strangeness and fear in the presence of the majesty of God, but with the realization that God's majesty and "otherness" were ethical, the attitude changed to one of glad willingness to cooperate. It occurred to Isaiah that God could not be so completely different from man as to make human purposes lose their meaning, and that it should be possible, through moral effort coupled with intelligence, for man to raise himself to the plane where God's ideals could become his own. One feels that Otto was also unwilling to rest content with any view of God's otherness which would tend to discount the moral life. Like Schleiermacher, Otto clearly holds that while the religious man is not dependent on ethics for his religious experience, yet he cannot remain indifferent to the demands of the practical life.

#### *Grounded in Human Nature*

So one finds interwoven in Otto's work two strands which are paradoxical but not contradictory. There is an ethical sensitiveness which makes his treatment of the history of religions a very discriminating one, and there is an insistence that religion is a distinct attitude, grounded in human nature itself, which makes Otto the logical descendant in Germany today of those who a few years ago were so intent in their quest for the "religious a priori." And if he shares their eagerness to base religion on the structure of the mind itself, Otto is also at one with the trend in modern Germany which would tear down all that makes for exclusiveness. If religion is something which man has as man, then all human beings should have it in common. Once more Otto has avoided a snare into which Barth seems to have fallen. Barth has insisted on a special revelation, a single religious tradition which all must accept. Otto is not neutral in a color-blind way, nor unmindful of the differences between creeds, but he does not make the gulf between them completely unbridgeable. In appealing to reason rather than revelation, in setting up humanly recognizable values as a standard, and in grounding religion in human nature itself Otto has indicated the only path by which a universal religion can be reached. The philosopher who attracted attention by his stress on religion's "otherness" has turned out to be one of the most "humanistic" of them all.

It was this breadth in his personal interests that especially impressed me as I visited Otto in Marburg. The range of his friendships throughout the world, as shown in his conversation, was remarkable. At the time when I saw him he had just heard of a conference of the Church Peace union. His grasp of the problems confronting it was demonstrated at once by his observation that in order to appeal to progressive minds in the orient it should be a union not for peace alone, but for peace coupled with justice. The knowledge he showed not only of individuals but of philosophical and religious movements in Europe, Asia, and America was further evidence of the catholicity of his spirit. With him an interest in the religious Object which stands over against man has intensified instead of lessening the feeling for human solidarity. A belief in the divine Father has made more real the sense of human brotherhood.

#### *Many Seek Common Path*

While I was with him a German student also came in to listen and, later, a visitor from India. From three continents men had come to find a common path to the truth. As I looked out of his study window and saw Marburg, the most beautiful of German university towns, and the valley of the Lahn stretching to the south in the welcome freshness of a retarded spring, I wondered if the world would not in the future turn again to Germany as to a source of knowledge and inspiration. Must not any philosophy make a universal appeal if it combines rigorous intellectual method with deep mystical feeling?

#### *Sorrow*

SORROW is a sly one—  
You would never guess  
That is Sorrow, laughing there,  
In the spangled dress.

Sorrow knows the uses  
Of many a disguise—  
She can trick you with gay lips  
And lovely lying eyes.

She can trick you when she goes  
Quiet as a nun  
All at peace in the gray dusk  
When her prayers are done.

She can trick you when for pain,  
She must die or hide,  
Round her gorgeously she wraps  
Her purple cloak of pride;

You can never, never tell  
What Sorrow will wear—  
I've seen scarlet Sorrow dance  
With poppies in her hair!

ETHEL ARNOLD TILDEN.



# The Poet and the Race Problem

By Edward Shillito

IT WAS in a room overlooking the noisy traffic of the Edgware road in London, that I talked on May-day with Countee Cullen, the author of "Color" and "Copper Sun." The noise did not trouble him; he loved great cities and was at home in them, whether it be New York, where his home was, or Paris, whence he had come to London. I remembered how Rabindranath Tagore had told me that he could not write poetry in the noise of the city, but Mr. Cullen, the young Negro poet, does not find that the roar of the street silences him. In that very street, I told him, another poet had spent many hours, some of them sad hours: Edgware road will always be sacred to those who love Francis Thompson. He too knew and loved "The Hound of Heaven." So we talked of the things which unite all who love poetry, for in that heavenly kingdom there is no black nor white.

From his own poems I knew that Mr. Cullen had dealt much with the life of the Negro. What an amazingly beautiful thing is his "Litany of the Dark People"! All the glory of the dark race is there. But I wondered whether it was his wish to be a Negro poet, and whether there was any school of poets deliberately claiming this province of experience, and even uniting themselves within it.

## *Appeal to the Universal*

On the contrary, the poet told me he always wanted to write on themes which would appeal to all men everywhere, upon those experiences of life and death which are universal. He had sought to do this, but he had not been permitted. ("Poems and hums are not things that you get," said Winnie the Pooh, in Mr. Milne's famous book; "they are things that get you.") Mr. Cullen, like all true poets, had been under constraint: he did not want to be a Negro poet; he is not a Negro poet in any rigid sense of the word, but he is a poet constrained by the lot of his people, by their joys and more by their sorrows, to sing of these things. "Somehow or other, however," he has said, "I find my poetry of itself treating of the Negro, of his joys and his sorrows—mostly of the latter—and of the heights and depths of emotion which I feel as a Negro."

There is no school of Negro poetry, I gathered from him, if by that is meant a distinctive technique or language. Some writers, he told me, are experimenting in the old-time language of the Negro preachers; he mentioned, in particular, "God's Trombones," a book in which this can be seen. But for the most part the poets of his race did not seek to separate themselves from other poets who share with them the same tongue and the same great traditions. Nor did he think there was a distinctive Negro school of painting, though he told me of at least one artist

of genius who has gone back to the early African traditions and memories for material to serve his art. But the Negro in America, whether as poet or artist, for the most part thinks of himself as an American, not as an African.

It is to the music and singing we have to look if we are seeking for the characteristic and distinctive gift of the Negro race to the world. (On the Sunday before Paul Robeson had filled the largest hall in London with a program chiefly of "spirituals.") In the art of painting and in literature the Negro would work alongside others; in music he had something to offer of his own to the wealth of nations.

## *The Negro's Gift*

Would any more spirituals be written? Spirituals, he answered, were never written as works of art: they were the spontaneous cries which rose from the soul of a people; no one man wrote them, but a people. And still to hear them in their true setting, it would be necessary to go to an old-time meeting in some place untouched by modern analytic methods. Old spirituals may still be recovered, but there will be no spirituals written by modern poets. We spoke of the way in which the note of those sorrow-songs are prolonged in other forms, and he agreed that in his own poems that note is still heard, as in his "From the Dark Tower," or in the exquisite "Threnody for a Brown Girl."

But is there a better day dawning? I found Mr. Cullen confident and full of hope that in the new time there will be a cooperation, unknown before, between the white and the black races. Every day the relations between them become better. Youth is not content to accept ancient shibboleths. Those who share common intellectual and artistic interests will find, and are finding, new ways of cooperation. It was more to the imaginative writers and artists than even to the preachers that Mr. Cullen looked for his hope of reconciliation. If there were indeed racial discriminations which still met the Negro, it was gladly admitted by the poet that the relationships between the two great races were steadily improving.

It has often been said that the supreme glory of Africa will be the glory of a people which can forgive and turn the other cheek. Would that be so? It has always been so, I was told; the Negro will sorrow, but he cannot long bear resentment. He has always been ready to turn the other cheek:

And if we hunger now and thirst  
Grant our withholders may,  
When heaven's constellations burst  
Upon Thy crowning day,  
Be fed by us and given to see  
Thy mercy in our eyes  
When Bethlehem and Calvary  
Are merged in Paradise.

There the Africa speaks, which shall bring this honor and glory into the kingdom of God.

It was not to a fusion between races that the poet looked as the true reconciliation, but to a fellowship, side by side, each race giving its treasures to the other.

*"The Black Christ"*

The title of the book at which Mr. Cullen is at work is "The Black Christ." This will be a miracle poem in which Christ re-experiences crucifixion in the lynching of a Negro. Mr. Cullen is the son of a Methodist minister; he has found it necessary, if he was to keep his hold upon the Christian faith, to express it in such a way. It will be published in the autumn at the sign of Harpers. It will be eagerly awaited by many who have read the earlier poems of this man who is but twenty-five years of age, and has started with noble promise up the slopes of Parnassus.

Of the poets who have influenced him, as I knew

he would, he named Keats first of all. He had sung of him:

Endymion, your star is steadfast now,  
Beyond aspersion's power to glitter down;  
There is no redder blossom on the bough  
Of song, no richer jewel in her crown.

I was a little surprised to find that, among living poets, he greatly admired A. E. Housman, that somber and yet deeply compassionate poet, who many years ago wrote "A Shropshire Lad"; yet it was not surprising that the Negro scholar should see and admire the perfect finish with a narrow range of those songs, written by a Cambridge classical scholar concerning the common lot of man.

For the reconciliation of man with man, of race with race, all the powers available should be welcome. All will be needed, and not least the artists and the poets who will lead us into this land of beauty in which, as in the blessed kingdom of God, there can be no Jew nor Greek, no white nor black.

## What Shall We Do With Our Selves?

By Buell G. Gallagher

THE SEXTON overheard it. "You know," confided the treasurer of the Friendly Committee for the Relief of Needy Cases at Christmas, to the president of the Women's society in our church, "I don't let Eleanor and Frederick go to young people's society any more. They're beginning to get older now. Eleanor is fourteen, and Frederick past seventeen. And," significantly, "one never knows in these promiscuous affairs just whom one's children may meet!" . . . Christianity? . . . Or was there good reason for the low whistle of astonishment which escaped the simple sexton's lips?

Some years ago, thirteen men from different walks of life were gathered around a supper table, most of them arguing and bickering. Each seemed to be coveting something for himself. Written on their faces was the same egoism which the sexton recognized in the snatch of conversation—although he labeled it "petty selfishness!" But this time, egoism lost; for one of their number believed in a different way out. "Jesus, knowing that . . . he had come from God, and was going to God . . . began to wash . . . feet."

There is a fundamental cleavage between the temper of life as we know it, and the temper of life as it would be lived if we were to take our divine sonship in that spirit. For as sons of God, we cannot live egocentrically: as many as do the will of God, these are the sons of God. And this is the nub of the matter: we as Christians do not know what to do with ourselves. We do not know what is the Christian use of the self.

### II.

And why? We do not know what is the Christian use of the self, largely because we are too busy being pagans—both as individual Christians, and as Christian institutions. The basic philosophy on which our life rests is frankly pagan. But it is also respectable and pleasurable, which explains its large following in the nominally Christian church. Look at your own church. Or better still, take a good look at what you see in the mirror when you shave in the morning. What are we?

We are slaves to a self-centered unconcern for the well-being of everyone outside the immediate reach of our own circle of family and friends. Our better selves are manacled by the desire to "make good" in the estimation of a money-making society, and to wield power in terms of economic control. Do we need to ask further to see what perpetuates the philosophy of paganism in full flower? And the plant takes root in every garden.

In economic life, the current philosophy calls for the application of eighteenth century dogmas of individualism which fitted none too well when first expounded, and which are hopelessly outmoded now. It finds an outlet in the esthetic world in the cheaper jazz and the weirder futuristic "art." It is seen in our American educational system not only in the new cult of self-expression, but even more in the old-line schools, where the general emphasis is upon self-interest. Who cites a case in which membership in Phi Beta Kappa was voted as a recognition of a student's unselfishness? Or do report cards and diplomas, and

honor systems and awards concern themselves pretty largely with what the boy or girl does *for self*?

Wherever the devotees of the cult of egoism are found within the pale of the nominally Christian church, that institution is likely to be either quite respectable, like a once fashionable club in which one still maintains one's membership, but never attends club functions, or a super-organized center of feverish activity under the general heading of "community life," which, unless it be genuinely Christian, is about as helpful as a good movie, and about as religious as a world series game. The first of these types owes its declining influence to the fact that it allows its membership to adhere to it from selfish motives. The second owes its growing "influence" to the appeal it makes to the selfishness of its customers, a selfishness which its program is not calculated to reduce! When the church escapes these, and other, incursions of paganism, it begins to become Christian.

### III.

Do not misunderstand—this is not intended to be a portrait or a caricature of our selves, individually or institutionally. When a diagnosis is made, one of the necessary bits of information is an X-ray picture of the diseased parts. And with the situation as it is, there should be little astonishment over the fact that persons with a sensitive conscience begin to ask questions. Is this the Christian use of the self? *Then what is?*

Hence the revolt of some few of our contemporaries from paganism to another extreme—if you must have a name, call it orientalism. Certainly, it is, in its native environment, the product of centuries of oriental meditation. Is it therefore fitted for the feverish activism of America? Can it be the medicine of our ailment? Its principal note is negation. Negation of desire, and hence of pain, negation of the very existence of the self. Fleeing from the selfishly acquisitive activity of paganism to the impassive arms of the Great Void, these new devotees would lose themselves in the ocean of unconsciousness. "The world is too much with us," say they, "therefore let us flee from it!" But seeking to simplify life, they succeed only in impoverishing it. In the effort to eliminate luxury, they make life a round of daily drudgery.

Here is exhibited anything but selfishness—no, not so fast! Here is exhibited the oriental obverse of the currency of selfishness. There is no more difference between the two philosophies than between the designs on two sides of a coin struck from the same alloy. Regardless of which side of the coin we may see, the metal does not ring true. There is little difference between the attitude of the pagan and the oriental devotees toward their fellow men—one digs in his toes to get ahead of his fellows; the other squats on his heels to rob society of his self.

And people are not all completely dead between the ears! Seeing these two alternatives, and recognizing the fact that both are basically selfish, they say, "Go

to! Everybody is selfish. I shall have my fun while I'm at it." They throw themselves into the maelstrom of feverish ego-activism with all the abandon of the joy-rider—the naive of the morally complacent, the complacency of the self-righteous sophomore. At least, such are the leaders of the pagan cult. The rest of us follow like sheep, without knowing why, except that we find no voice of a master in the confusion, and so, like good Americans, we follow the loudest speaker.

Nevertheless, there is another voice. Paganism may cry "Self-Expression!" The rebel from it to oriental mysticism may sit on his heels contemplating the extinction of self in the ocean of impersonal unbeing. But Jesus lived and died for God and men, saying, "Whoever wants to save his life will lose it," answering the pagans, and "Whoever loses his life for my sake and the gospel's shall save it"—*transcending* the orientals. Christianity, when it is true to its founder, means neither self-expression nor self-extinction, but self-realization through self-sacrifice. It may be said of the pagans, "self-indulgence;" of the orientals, "self-denial *per se*;" and of Christians, "self-sacrifice *for others*."

It goes without saying that this third path is a third path, not a middle-of-the-road compromise between the other two. May God deliver us from the self-satisfied sanity of the "golden mean." He who travels the middle of the road usually succeeds only in blocking all traffic. To avoid both forms of selfishness, we must face about, turn again, be converted, to a third method of life, a "more excellent way."

### IV.

Immediately, Cynicus asks bluntly, "Well, why don't all of you Christians see the issue? I say it's because you don't want to!" Is Cynicus right? Are we to begin the list of reasons for our blindness with "a lack of willingness to be Christians"? It is readily admitted that we do not seem to be in immediate danger of a sudden revival of Christian enthusiasm. But even so, we readily profess willingness to be Christians; and that profession does not seem to help us to understand the use of the self—the disciples *wanted* to understand Jesus! We also are ready to partake of his cup and to be baptized with his baptism—too ready. It is a readiness born of superficial knowledge and picayune action. We follow Jesus; but like Simon (he was not Peter when he did this) we follow "afar off." So Cynicus has at least half of the truth on his side, the more valuable half.

And thus it is that the traditional emphasis of Christianity has for the most part been upon the minor points of the law, rather than upon the major virtues of the Christian life. We have developed a Sunday school ethic, and think that sufficient to our needs. Observance of the Sabbath, maintenance of respectability in the eyes of one's peers, abstinence from falsehoods—unless they are "white"—the common decencies of life to be expected of any gentleman or gentlewoman—and we call *that* Christianity!



But there must be a way to bring an end to our moral abtosity, with its tithing of mint, anise, and cummin.

When that way is found, it will not be found by those who start with the major premise, "Human nature being what it is . . ." Human nature is, by God's grace and man's obstinacy, what it is. But it is for humans to say what, with God's help, it shall be. And the church is not awake to its own false attitude. It begins by admitting that human nature "is what it is," and ends by leaving it as it is. For the church does not get significant conversions.

Indeed, how can it expect to convert men to the Christian use of the self? In the main, its work could not be better calculated to nourish and develop selfishness. Why all this idle talk, among social gospelites and personal gospelites alike, about how to get a "carry over" from the personal conversion of loyalty to God, to the socialized personality? It is but froth cast up on the sands of sterility by the confused arguments of timid intellectuals. We cannot get conversions on the significant issues while the church, the organ of evangelism, continues to carry on its work either by making an appeal to men's selfishness, or by making a selfish appeal to men. Some ministers say, "Come and let us help you." This appeals basically to the attitude of self-interest. Other parsons think they solve the situation by saying, "The church needs you." One cannot see that this form of institutional selfishness is superior to that perverted national selfishness which frequently gets itself masqueraded as patriotism.

Yet grave as these deficiencies are, they are only

symptomatic. The disease of selfishness is so deeply ingrafted into our life that we look upon it as the very heart of our existence, and exalt it to the position reserved for our highest idealism. I refer to the prevailing democratic philosophy of benevolent self-interest. How does this philosophy run? Baldly stated it looks something like this:

All men are created equal. This means that each individual should have an equal chance to get ahead. Therefore, there must be no limitation, either legal or moral, on the liberty and initiative of the individual which may in any way tend to hinder the honest effort of any person to get all that he can for himself.

This may not have been what the fathers meant on a certain sultry July day in 1776. It is what Americans are living by from January to December in 1929—even though they may think that they believe something else. And from a Christian viewpoint, this doctrine is adjudged to be completely damning, on two counts. First, it makes material gain the object of life—for those who can get it. Secondly, it assumes that general well-being, both material and spiritual, follows automatically from the selfish pursuit of private interest by each individual. Thus, the doctrine of the equality of all men, which is part—and note this, only part—of Jesus' belief in the brotherhood of all men, is used as a cloak for the most dangerous form of selfishness. Most dangerous because respectable, and therefore considered by all gentle folk to be moral.

Well, what are the hidden meanings of the words, "For their sakes I consecrate myself"? Or is it all perfectly plain?

## B O O K S

### Whither Civilization?

OUR CHANGING CIVILIZATION. By John Herman Randall, Jr. Frederick A. Stokes Company, \$1.50.

**A**MONG the many current evaluations of our civilization, diagnoses of its disorders and estimates of prospects, none is more searching in its analysis or more sanely optimistic with reference to the ultimate outcome. The author knows the worse but hopes for the best. Like Lippmann, he judges that the bottom has dropped out of the old order, that the old sanctions have lost their power to command respect and control conduct, and that the mores of the past have become largely irrelevant to present conditions. Unlike him, he believes that the hope of happiness does not rest upon abandoning the hope of it and adopting the motto, "Be disinterested"—which means, in effect, "Be nonchalant." Lippmann sees that the only substitute for the waning of authority in our twilight of the gods is the cultivation of intelligence, but he has little confidence that even this will lead to any satisfying issue except for those who can discipline themselves to be content with a very mild degree of satisfaction. Randall, without claiming either the foresight or the faith of a prophet, and without being in the least certain as to what solution will be found for the specific problems that

press upon us, believes in human nature enough to feel assured that intelligence will reconstruct a better world than the one that intelligence has destroyed. Lippmann deals more with the problem of the individual, his motives, morals and his satisfactions; Randall interprets contemporary civilization as a whole in the light of its origins, the forces which have molded it in its successive phases, and the current transformation which it is undergoing under the impact of science and machinery.

From the dawn of human history there has been a continuous development of folkways prescribing how men shall act and folklore prescribing what they shall believe. Both of these are the product of experience, environment, climate, economic conditions and those fortuitous occurrences which, for lack of fuller knowledge of their causes, we call accidents. Folkways and folklore are increasingly checked and corrected, in advanced cultures, by rationalization and conscious experimentation. Machinery introduces a new factor in this series of influences, and an age of science is one in which the testing and correction of folkways and folklore by experimentation are carried on with more freedom and with a more adequate technique than heretofore. From the 13th century, and especially from the 17th, new forms of business arose, accompanied by a new way of thinking which developed into

scientific method. The Protestant reformation was an incident in the inevitable conflict between the old mores and the new economic and social impulses. The intellectual and humanistic factors had little to do with it and the religious not much, in Randall's view. The shadow of Tawney and the Webbs falls rather darkly across his treatment at this point. The first serious effort at a reconstruction of institutions occurred in the 18th century. It was the "Enlightenment," with its concurrent political, religious and economic revolutions. But 18th century rationalism was too thin and narrow to be generally satisfying. The development of, and reaction from, this was a series of Romantic philosophies whose net result was to rehabilitate a religious and non-scientific view of the world.

The modern age of science demands a more thoroughgoing reconstruction. The old religious and moral concepts could adjust themselves to Copernican astronomy and Newtonian physics, but the new sciences of biology, ethnology, sociology and psychology are a more serious matter. While these have necessitated the abandonment of many of the most respectable of the ancient beliefs, the folkways of the old order have been no less shattered by the growth of cities, the concentration of capital and its domination in the field of industry, and the complete transformation of the social-economic situation in which men live their lives.

The reconstruction which all this necessitates will be profound and radical. Just what will happen, Randall does not claim to know. He has no perfected plan for rebuilding the city of God, no new creed and no new code. Religious needs will not vanish, but—"No one today is wise enough to predict whether Christianity can conquer and assimilate our new world or whether it will itself be conquered." The moral values which have been developed in the experience of the race will be preserved and will find expression in new standards, but—"What those standards will be when they have been created is not certain even to the most thoughtful." Conflicting civilizations and conflicting economic interests present problems which can be solved only by the application of those same scientific methods that have created the present confusion, or better ones but—"Whether such social intelligence can ever operate effectively in a democratic society, is still a serious problem." The problems of a changing civilization are defined but not solved. But the curve of progress up to date gives ground for hope. "The first and most essential task is to devise more adequate means for bringing intelligence to bear on the organization of the new civilization. We must have faith that knowledge and skill and insight can make a difference."

WINFRED ERNEST GARRISON.

## Books in Brief

**THE LIFE OF MOSES.** By Edmond Fleg. Translated from the French by Stephen Haden Guest. Dutton, \$3.00.

The author is a Jew (apparently orthodox), a Frenchman, and a poet. As a Jew, he knows both the Bible and the Talmud. As a poet, he freely embroideries designs of his own devising upon the fabric of which these are the warp and woof. If he takes liberties with the Talmud, they are neither greater than those which the Talmud itself takes with the Bible nor essentially different in kind. Why be content with one version of an episode if other variants equally edifying can be discovered or invented? The method is precisely the opposite of that of the historian, whose purpose is to strip off legendary accretions and uncover the central core of fact.

His is to enrich the factual core (not troubling to determine just what it is) with interesting and emotionally satisfying embellishments. Moses, for example, is born painlessly, already circumcised, three months prematurely, and his sister Miriam at once cries, "Behold the salvation of Israel!" Pharaoh's daughter was cured of leprosy and barrenness the instant she touched the infant Moses. But she would never have touched him if the arms of her maid had not been miraculously lengthened so that she could reach him as he was floating down the river. This is lovely. This woos one insensibly from the critical mood and lures one to the land behind the looking-glass or the country at the top of the beanstalk. Perhaps these legendary accessories tend to make the figure of Moses more "majestical," as the translator says—like the horns on Michelangelo's Moses—but I rather think they are more closely comparable to the Arabic stories of Solomon's magical powers and to the fantastic miracles recorded in the apocryphal gospels of the infancy. But Fleg and his translator have both done a good piece of work. It is an evidence of the lofty stature of Moses, as he looms before the imaginations of both Jews and Gentiles, that he can still appear "majestical" in spite of the childish wonders that are associated with his story.

**PERFECTED INTO ONE.** By L. D. Anderson. Bethany Press, \$1.50.

An exposition of the reasons for a united church and the means of attaining it—the proposed basis of union being the program which is commonly known as the "historic position" of the Disciples. Those who believe that the New Testament contains a system of ordinances expressly ordained by divine appointment for all time and an authoritative system of church polity will either have to accept the program here outlined (including immersion and congregational independency) or prove that some other program is the one divinely commanded. Those who think that Christ, as we know him through the whole tenor of his life and teachings, was not enough interested in ordinances and organization ever to have laid down immutable rules on these matters, will still seek to unite in doing his will and "to make the door of the church as wide as the gate of heaven," but will not be convinced by anything in this book that the church can be united by keeping out of it those who do not accept immersion and congregational independence as divine commands.

## Briefer Still

**Experience and Nature,** by John Dewey. W. W. Norton & Co., \$3.00. A new edition of an important work published four years ago. In it Professor Dewey states systematically and completely the theory of reality which underlies his philosophy of life. It might be called the metaphysics of pragmatism; and also its epistemology. A book which will have a place a hundred years from now on a short shelf of the great philosophical classics.

**Women and the Ministry,** by Charles E. Raven. Doubleday, Doran, \$1.50. The canon of Liverpool summarizes the arguments for and against the ordination of women in the English church and gives his decision for the affirmative.

**Youth and Life,** by Daniel A. Poling. Dial Press, \$2.00. A series of intimate and earnest talks to the young by one who knows how.

**The Land of Gods and Earthquakes,** by Douglas Haring. Columbia University Press, \$3.50. The land is Japan. Long residence there, insight, sympathy, a sense of humor and a

lively style make this an agreeable and informing book about that country of contrasts.

*The Speaker's Bible: Mark, Vol. I, edited by James Hastings (W. P. Blessing Co., \$3.50).* Another volume in this excellent series which contains a rich compilation of homiletical and illustrative material. Used for what it is, a collection of spiritual suggestions, practical applications and illustrations, not a critical commentary, it has much value.

*Jorgensen, an Autobiography, by Johannes Jorgensen, translated from the Danish by Ingeborg Lund. Longmans, \$3.50.* The story of the life, and especially of the mental and spiritual experience of a Danish literateur who passed through the stages of intellectual awakening, sophistication, disillusion

and despair, to a haven in the Catholic church. Sincerely and at times poignantly written. But the critical reader may feel that he collapsed too easily and was too readily satisfied with a faith without adequate foundation. It is the story of a tired intellectual.

*Selected Poems of Carl Spitteler (Macmillan, \$2.50).* The author, French Swiss, received the Nobel prize for literature in 1919. The translations, by Ethel C. Mayne and James F. Muirhead, are authentic poetry in their own right. Assuming that they reflect the spirit of the original, they make the English reader acquainted with a poet who exhibits a sort of gay wisdom, an ardor for life that refuses to be dampened by the realization that it is not all moonlight and roses, and a sophistication which never breeds cynicism.

## CORRESPONDENCE

### Is Fighting the Test of Patriotism?

EDITOR THE CHRISTIAN CENTURY:

SIR: In point of law, without doubt, Prof. Macintosh is on firm ground, and the judge is antiquated and absolutely wrong. The constitution itself declares that our treaties with foreign powers are a part of the supreme law of the land, and we have just entered into an agreement with sixty nations pledging ourselves to outlaw war as a national policy and settle every dispute by pacific means. To proclaim from the bench that this is a mere gesture and that men must be ready to fight just as before in order to good citizenship is disloyalty and recreancy of the rankest kind. For us from now on to sanction a decree that the measure of political virtue is readiness to fight is to stultify ourselves. The supreme virtue of the Kellogg treaties renouncing war is that it now places the peace makers on the side of law and the war-makers on the side of lawlessness. This must quickly be clear to the blindest and most obtuse, but to prevent an epidemic of such court proceedings as we have just witnessed at Washington and New Haven public meetings for ringing protests should be promptly organized in every great city in the land. Boston is proud that the energetic and righteous dissenting opinion in the pronouncement of the supreme court in the Schwimmer case was by Justice Holmes and Justice Brandeis, the two Boston members of the court.

Boston.

EDWIN D. MEAD.

### The Church and Social Action

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on "The Church and Social Action," in your issue of May 29, is to be highly commended. Your personal allusions are, as I see it, quite proper, pertinent and powerful in the way of illustration. The time has come in America for bishops like Dr. Freeman and Dr. Manning, cathedral builders, to understand that in common estimation cathedrals are not nearly so necessary to the uplift and peace of our nation as the preaching of Christian idealism and service, and a consecrated persistency in seeing to it that our people understand in practical ways how to bring in the kingdom of God in the world of today.

The Episcopal church in America is not a crusading church, and never has been. Its bishops have always been a hesitating sort of body whenever a real and earnest effort has been made to attract men to a modern conception of God's kingdom in this present world. We are so tied up to certain vested and special interests that our belief in miracles is overpowered by that moral inertia that comes from the hope and the possession of riches. Bishop Charles D. Williams had to submit to open and real insult from certain Episcopal sources which hated him for his open espousal of Mr. Roosevelt and his attacks from the pulpit on dishonest and predatory interests. Bishop Brent was

at times most unhappy because he failed to secure from his Episcopal brethren courageous and continuous encouragement in his work for Christian and international unity.

Today in my own old home diocese, Pennsylvania, it seems impossible after five elections to secure the consent of a priest to undertake such an important work as assistant to the bishop because in almost all cases a fear arises that better opportunities of service exist elsewhere than in rum-soaked, politically cursed and financially exploited Philadelphia, and this situation exists in Philadelphia largely because of such Episcopal laymen as those whom you quite properly mention. George Wharton Pepper's influence on the political leadership of Philadelphia has been far worse during the past thirty years than all the Vares put together.

London, Eng.

GEORGE CHALMERS RICHMOND  
of Philadelphia.

### A Case in Point

EDITOR THE CHRISTIAN CENTURY:

SIR: "The Scandal of Christianity" comes home vividly to me in my first year as a pastor. On May 26 our church burned, and we have decided to build new. But the town is already over-churched, and we face the problem of building for our own needs when in five years national union between the Presbyterian and Methodist bodies may render our plant inadequate.

Our field man who oversees building projects looked the situation over and said, "Federate with the Methodists on a new building and specialized program." Easily said, but for forty-six years the competitive spirit between our local churches has raged, and cannot be overcome at once. Our session and trustees have agreed to meet with the district superintendent and local Methodist board to thresh this problem out.

Could we federate, it would mean this: a new sanctuary and church school plant with capacity for three hundred worshipers and three hundred pupils. A specialized, seven-day ministry with a pastor and director of religious education. Extension work through the town and county. Prospects of growth, and touching every neglected area in town. All this our present divided state makes impossible.

Newberry, Mich.

RUSSELL F. PETERSON.

### Congregationalism and Slavery

EDITOR THE CHRISTIAN CENTURY:

SIR: I do not know that it is necessary to reply to the rather heated communication in last week's Christian Century by W. S. Holmes. The statement he makes regarding the relations between the Congregational church and the development of the Federal party is historically correct and is an interesting side



light on the fact that the average American takes, naturally, to a balance of power. If, in his ecclesiastical life, there is an excess of individualism, he atones for it by his political theories. If, in his church life, there is an emphasis on a central organization, he is apt to be a democrat in his views of national life. In England, for instance, the Methodist churches are strongly democratic in their government. In democratic America, the larger Methodist bodies are strong for centralization and authority.

The attempt, however, to blame the Congregational church for the "sins" of the abolitionist is without historical foundation. Indeed, it seems to me that The Christian Century gave this sturdy church group too much credit for the abolition movement. The Congregational church, like most of the denominational bodies, was rather slow and conservative in responding to the call to free the black man. William Lloyd Garrison was certainly not a Congregational churchman. Wendell Phillips stood outside the organized church. Theodore L. Parker was classed as a heretic. John Greenleaf Whittier was a Quaker and while Henry Ward Beecher was one of the leaders of his time, he was not in good standing in the Congregational church. If our southern correspondent thinks that slavery was a blessing, we New Englanders are not so ashamed of our church history as we have sometimes been, for certainly the abolition movement, while it was born in a profound belief in the golden rule of Jesus, was not nurtured in any ecclesiastical body.

It is doubtless true that America blundered greatly in its relation to the slave traffic; trying to bring freedom by a war is like trying to cure one evil with another. We now know a more excellent way but we, whose forbears suffered much for the cause, are not ashamed of their Christian sincerity. Also we admire the chivalry of the south. We wish, most earnestly, that this social problem could have been worked out in mutual understanding and tolerance.

Geneva, N. Y.

RAYMOND H. HUSE.

## A Mischief Breeding Stamp

EDITOR THE CHRISTIAN CENTURY:

SIR: Referring to the protest of Rev. C. A. McKay against the "Let's Go! Citizens' Military Training Camps" stamp, I am wondering if there is no way to get an effective protest before the post office department. If it were a mere nuisance, we might put up with it as we do with other nuisances. But the mischief in this case is the way it advertises us abroad as a militarist nation. The letters thus stamped go to all parts of the world, and give the impression to those of other countries that our great concern and business as a nation is to prepare for war—and this while we are talking peace to the world and asking other nations to reduce their armaments. It is not a surmise but a known fact that this stamped legend has caused a disturbed feeling abroad. We can imagine the howling that would go up from our modern alarmists in this country if they were to see letters mailed from Russia or Japan bearing a slogan of this character.

Shelburne Falls, Mass.

D. H. STRONG.

## Zweig's Jeremiah

EDITOR THE CHRISTIAN CENTURY:

SIR: Scanning the review columns of your July 3 issue, I came across a review of three books under the caption "Introducing Jeremiah," one of the books referred to being the powerful dramatic poem "Jeremiah" by Stephan Zweig. I was much surprised to find that in every instance where the name of the author was mentioned it was spelled "Zwing," an error which obscures the fact that he is the Stephan Zweig who has for some time been known to the English reading public not only as the author of "Jeremiah" but as the writer of those brilliant short stories appearing several years ago under the title "Conflicts." He is the brother of Arnold Zweig, whose "The Case of Sergeant Grischa" is today being acclaimed one of the greatest war-novels ever written.

What surprises me further is that your reviewer seems entirely oblivious to the fact that Zweig is not only one of the most brilliant of present-day pacifist men of letters but that his great dramatic poem "Jeremiah" is one of the most profound examples of pacifistic pleading in the form of poetry ever undertaken by any writer. It should, of course, be apparent to anyone reading even the biblical book of Jeremiah that even there he looms as the only consistent pacifist appearing in the Old Testament. But aside from that fact, which might be contradicted, there can be no doubt but what the dominant note of this poem is that of condemnation of war and exaltation of non-resistance. One can scarcely miss that point in the magnificent fourth scene, "The Watch on the Ramparts," or the last, or any of the nine, for all that. I have used the original version as well as the translation in public readings illustrating the powerful tendency towards pacifism in modern literature.

St. Peter's Evangelical Church. KARL M. CHWOROWSKY.  
Elmhurst, Ill.

## The Peace Pact and the Flag

EDITOR THE CHRISTIAN CENTURY:

SIR: In discussing the tendency of even the peace-minded people of the country to forget the Kellogg pact and its implications Ernest Cabe, Jr., a 16-year-old high school senior in my class made a suggestion that seems to me valuable.

He said that so much patriotism had always associated itself with war symbols that he thought it time to call the same sentiment in support of peace, and since the text of the pact is so short that it would be read at a glance copies ought to be printed and hung in schools, churches, and other public places. The framed pact could be decorated with flags and thus could come to be associated with patriotic sentiment. He also suggested that the presentation of such a copy might be made the basis of an Armistice day program.

I suggested to the boy that I believed his idea was valuable and I promised to call the attention of a few people to his plan, hence my letter to you. If the idea seems to you to be a good one I wish you would pass it on.

Canyon, Tex.

ANGIE DEBO.

[EDITOR'S NOTE. The text of the general pact for the renunciation of war may now be secured in attractive blue and red posters, for use in high schools and churches. The large poster, 28 by 44 inches, may be had at 15 cents; the smaller one, 12 by 18 inches, at 10 cents. They may be ordered from the National Council for the Prevention of War, 532 17th street, Washington, D. C. Copies of these posters hang in the editorial offices of The Christian Century.]

## Taking Safed's Medicine

EDITOR THE CHRISTIAN CENTURY:

SIR: I have thought over the matter of renewing my subscription to The Christian Century and have concluded to drop out. It appears to be the exponent of a kind of mutual admiration society, composed of "prejudiced beneficiaries of organized theology" who delight in alternately scolding or throwing bouquets at each other. It is probably a paying undertaking, but the good it does is nil.

It occasionally admits to its columns a human voice, but seems to shudder when it does so. As a literary production it is high class, but most of its articles are like the medicine of Safed's doctor—highcockolorum or low cockohyrum.

It knows what's the matter with the churches and could wield a mighty weapon in demolishing the fortifications of *avarice, bigotry, prejudice, fanaticism and superstition* behind which they are entrenched. This might not pay in coin of the realm, but it would rear for itself a monument lit by the eternal radiance that issues from the throne of deity.

Ontario, Ore.

G. L. KING.

# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## Dr. Bowie Discusses Macintosh Case

Rev. W. Russell Bowie, of Grace Episcopal church, New York, in a recent sermon declared that "there are hundreds of ministers in this country, and I am one of them, who take exactly the position of Prof. D. C. Macintosh. Some of us saw service in the great war. We love this country, and we are loyal to its great destiny among the nations of the world." "The time has come," Dr. Bowie said, "when Christian people must reassert in explicit fashion a liberty of conscience, which, when questions of right and wrong are at stake, refuses to bow down to the compulsion of any power whatsoever. Men and women in the early centuries refused to do homage to the images of the emperor. Christians today ought to make plain similarly that they will refuse to sacrifice their Christian conscience before the idol of the modern state." "Patriotism in the United States in 1929," according to Dr. Bowie, "means loyalty to a country which has signed the Kellogg treaty renouncing war."

## Hebrew Union College Raises 4 Million of Endowment Fund

Two years ago Adolph S. Ochs, of New York, began the raising of an endowment fund of five million dollars for the Hebrew Union college, Cincinnati, O., with a personal gift of \$200,000. Four of the five million have now been raised, Mr. Ochs having raised his original gift to a half million; there are four other half-million donations, by Julius Rosenwald, and by the Schiff, Guggenheim and Warburg families. The college was founded in 1875. Dr. Julius Morgenstern is the present president.

## An International Student Exchange

Under the auspices of the World's Student Christian federation, an international exchange of students was promoted during the late spring and early summer. A group known as "the Pilgrimage," including leaders from Germany, Holland, etc., visited this country, an itinerary being arranged for them which enabled them to get into touch with various phases of student and civil life. Their tour ended in an Anglo-American conference in Northfield, late in June. On the other side of this "exchange" were two conferences, at Krems, near Vienna, and at Dresden. At Krems, nearly 200 leaders of student thought discussed the future of the International student service, which is an outgrowth of the Y. M. C. A. student fund of war days.

## School of Christian Education At Cornell

The annual session of the Central New York summer school of Christian education will be held at Cornell university, July 22-Aug. 2. The school is conducted under the auspices of 25 denominations affiliated with the New York State council of religious education. Among the courses offered are the Bible, the principles of teaching, the life of Christ, church

school administration, worship, dramatics, and recreation. The school is held at the same time as the summer school for town

and country ministers. Rev. T. Basil Young may be addressed for further information.

## British Table Talk

London, June 25.

THIS morning the members of the new parliament made their way to Westminster, but not to begin debating. First they must elect a speaker, or rather receive from the throne the power to elect a speaker. Till there is a speaker to call upon the member who has caught his eye, to speak, what can be done? This is the traditional way, still rigidly kept: the clerk of the house rises in his place in wig and gown and points his finger at a certain chosen member on the government side, whose duty it is thereupon to move the election of the speaker. Then when this first speech has been given, the clerk points to a member on the other side of the house to second the motion. The speaker is not chosen on party lines, so that the election is not a matter of counting votes; after he has been chosen by the house he is supposed to show some surprise, when the two sponsors lead him by the arm to the chair. After this manner the two sponsors led Captain Fitzroy, the speaker, back to the chair which he occupied in the last parliament. It is interesting to note that the two sponsors were Mr. Gillett, a Quaker, and Lord Hugh Cecil, a high churchman. Mr. Gillett, like almost all if not all the Quaker members of this parliament, is a labor member. The house being constituted the members proceed to take their oath, and next week they will begin in earnest.

## The Prime Minister As Men See Him

Much is being said in the press about the new premier. Mr. Ramsay MacDonald is admitted, by all men of all parties whose word is worth considering, to be a man of integrity and courage, firm principles and wide knowledge. Those who know parliament, declare that he is a superb parliamentarian, who always counts when he is present, whether he speaks or is silent. He is moreover a man of literary gifts and simple tastes. My old friend and principal, Dr. Fairbairn, a good judge of men, had a great regard for his Scottish neighbor at Lossiemouth. The prime minister would still be counted a Presbyterian; in all his public utterances he reveals himself as a deeply reverent, mystical, austere thinker and believer. He might have deserted the weak and unprotected members of society, but he has been ready always to take the other side, which is only another way of saying that he has played the part of a Christian. With all these fine qualities, where is the danger? They say that he is proud and aloof. If he is ambitious that is not a remarkable thing; few men remain in political life without some alloy of ambition; but there is in Mr. MacDonald's character a certain scorn of those who differ from him, and a tendency to let his personal feelings

affect his public action. He is no friend of Mr. Lloyd George: and he may be led on to regard it as part of his duty to attack the liberals whose leader Mr. Lloyd George remains. The one thing to be desired, not for the sake of the labor government only but for the sake of the nation and of international good will, is that the prime minister concentrate his great powers upon getting the things done which need to be done for the peace of the world, and will call upon all men of whatever party to cooperate with him. Dr. Temple, the other day, suggested a maxim for a new copy-book which he thinks of preparing: "If you think you are unjustly slighted, be sure that you deserve it."

\* \* \*

## The Archbishop of York at William Penn's Old School

Saturday was a great day for Chigwell, the school where William Penn studied till he was twelve—where he began to know the reality of the inner light. It is 300 years since Archbishop Harsnett of York founded the school, and it was fitting that the present archbishop should come to preach the sermon, and to give the prizes on that festival day. The tercentenary is to be celebrated by the building of an assembly hall of which the archbishop laid the foundation stone. The school has had its ups and downs; at one point in its history there was only one boy left, and the curious were speculating whether in class he received a prize for being top or a caning for being bottom. Today, under Mr. Walde, the school is as prosperous as at any time in its long history; it will be grateful reading to those who honor the name of Penn, that his school still flourishes and stands for sound learning. The archbishop's sermon was convincing in its theme and fascinating in its manner.

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## And So Forth

The funeral of General Booth had almost a royal character. I liked to hear that they went to the grave in the old army spirit of rejoicing. "Sweeping through the gates of the New Jerusalem." . . . There are a number of German war novels now being read widely. "War" is a powerful book, but not so great a work of observant genius as "All Quiet on the Western Front." Mr. Churchill was photographed carrying a copy of "War" in his hands; the labor paper promptly produced the photograph declaring that Mr. Churchill had a book on his favorite subject. He charged them with faking the photograph, having forgotten the fact that he had been carrying this book, which of course is not one for those who delight in war. The Daily Herald thereupon produced evidence that it had done nothing except give the photograph as it came to it. The only moral is that even the best memory may play tricks.

EDWARD SHILLITO.

**Missionary of 49 Years'  
Service Retires**

Rev. William H. Stevens, who has just completed 49 years of service in India un-

der the Methodist board of foreign missions, has been retired from active service. Others retiring are Mrs. Stephens, who has served 40 years; Rev. and Mrs.

John O. Denning; Rev. and Mrs. Lewis A. Core, and Rev. and Mrs. John N. West. All of these have served between 37 and 40 years.

**Special Correspondence from Cleveland**

*Cleveland, July 3.*

A CONVENTION which refreshes and inspires is almost a new thing under the sun—but such was the 20th annual conference of the National association for the advancement of colored people which closed in Cleveland

**A Convention That  
Really Inspired**

July 2. For a week the hopes and aspirations of the Negro were featured in the headlines of our papers, on two occasions adorning the front page. Our colored friends gave us an abundance of music, drama, enthusiasm, thrills—and color. By any test one cares to apply the Negro is the most colorful person in America. William Pickens argued that if the Negro had been organized 40 years ago as he is now the Jim Crow car could not have been introduced, at least so far as interstate travel is concerned. On Sunday morning W. E. Burghardt DuBois told one of the most fashionable white congregations of Cleveland that the colored man was going to claim for himself more rights and privileges for himself "whether you like it or not." Sunday afternoon 7000 people assembled in the municipal auditorium for a mass meeting. Monday night 2000 people crowded into a church to hear Congressman DePriest while several hundred more held an overflow meeting outside. Parking space was at a premium for several blocks. At the final session the Gilpin players presented "No 'Count Boy," a delicious portrayal of Negro life, and ex-president Charles F. Thwing presented the 15th annual Spingarn medal for distinguished services to the colored race to President Mordecai Wyatt Johnson of Howard university. The program of the N.A.A.C.P. is to organize the Negro race to fight for its rights until the black man exercises every privilege enjoyed by the white man. It believes that the ballot is the Negro's greatest opportunity. Quite frankly it is stated that the colored people would ally themselves with the political liberals when they could thereby better their condition, but that if the liberals did not treat them fairly they would vote with the reactionaries or anybody who would help them to get their rights. For the Negro the ballot box looks like the path to power. The next meeting of the association will be held in Springfield, Mass.

**Robert E. Lewis Retires from  
Cleveland Post**

After 20 years of service, Robert E. Lewis has handed in his resignation as secretary of the Cleveland Y.M.C.A., to take effect Oct. 1. Thus will Cleveland and the Y generally lose a unique figure. As a young man Robert E. Lewis pioneered in the establishment of the Y in Shanghai, and a large portion of his comprehensive interests has always remained in China. As head of the Cleveland Y he has done both the usual and the unusual thing. He has always been a man who

dared to follow his vision, and the years have increased the liberality of his spirit. As an executive he has given the preference to personality rather than to physical equipment. During the war years he pioneered in the development of Y work outside of the association buildings. He was a moving spirit in the organization of the Cleveland Community fund—the largest enterprise of its kind in the country. Perhaps nothing reveals the spirit of Robert E. Lewis more than the account which his eight children have given of themselves. Brackett Lewis is general secretary of the Y. M. C. A. in Prague, the largest association in Europe, while Charles Lewis is associate secretary at Manila. Phillip Lewis is with the Cleveland association, Mrs. Miriam Lewis Frick is connected with the International Institute of the Cleveland Y. W. C. A. Dr. Neil H. Lewis is head of the American Board hospital in Foochow, China, while Arthur Lewis is under appointment to Durban, South Africa, with the same board. Of the two other children, both girls, one is a librarian in East Cleveland and the other is married. But one suspects that with Robert E. Lewis the best is yet to be. He will celebrate his 60th birthday Sept. 29, and on Oct. 5 he will sail for the far east to spend at least a year studying governmental, educational, and religious problems in Japan, China, and the Philippine islands. At his own request he is

laying aside administrative burdens that he may follow interests which have ever been near to his heart.

**Death of Augustus  
Nash, Y Leader**

Another significant figure vanished from Cleveland in the death of Augustus Nash on June 23. Last autumn he retired after 20 years of service with the Cleveland Y. M. C. A. Officially, he was secretary of religious work for the central Y for 20 years, but practically he was father confessor and friend to a vast host of men. Augustus Nash had a rare knack for keeping step with the times. In his early days he was a rather orthodox evangelist. In his first years with the Y. M. C. A. he promoted street and shop meetings. During the war years he developed the "personal interview" method of religious and patriotic work. For the last eleven years he specialized in industrial relations. Although a member of the Y. M. C. A. staff, Augustus Nash followed no rules and made no reports. Robert E. Lewis believed in him and secured for him the freedom to do a unique work. Augustus Nash became convinced that most men lived in their daily work, and that if Christianity is to mean anything it must find them where they are. He made no speeches, he advocated no definite reforms, but he worked unceasingly with individuals.

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Dr. Harlan P. Beech, of  
Drew, Retires

Dr. Harlan Page Beech, professor at  
Drew university since 1921 and the first

professor of missions in the United States,  
has announced his retirement from active  
teaching, because of ill health. Dr. Beech  
is probably the foremost English-speaking

## Special Correspondence from California

Pasadena, June 19.

IN THE May number of the California Liberator Dr. Arthur H. Briggs, for long the intelligent and fearless superintendent of the Anti-saloon league and closely identified for years with the forces

Alcoholic Beverages  
And Federal Permits

working to outlaw intoxicating liquors, exposes the traffic in "wine tonics," "fruit jellies" and various potable beverages now being marketed in California, in drug stores, grocery stores, restaurants, soda fountains and pool rooms—among these he names "Gausti Wine Tonic," "Padre's Elixir Wine Tonic," "Hoffland," "Sargon Chateau Vin-ay." These alcoholic beverages are sold under the sanction of federal permits, generally secured in some other state. He calls attention to the combination of concerns marketing grape by-products, and prints a letter from the president of the Italian Swiss colony, otherwise termed "cellar builders" (Dr. Briggs says this seems to be a euphemism for "bootleggers") reminding prospective customers that prohibition "has not changed the quality of the vines or the variety of the grapes." The Liberator also prints a letter from Commissioner Doran, in reply to an inquiry from Dr. Briggs asking "whether any department of government is authorized to issue regulations justifying the wine men in their widely advertised activities, or householders in making or buying fruit juices and then permitting these juices to develop intoxicating alcoholic content." The letter, dated May 22, reads: "Permit me to thank you for your letter of May 9, with which you inclose a circular letter of the Italian Swiss colony, of San Francisco, Cal., grape growers and producers of grape products. Replying to your comments on the wine situation in your section, I can only say that it is the purpose of this bureau, and will be its purpose in the future, to do all in its power to prevent the unlawful manufacture, sale, or transportation of intoxicating liquors of any character, which, of course, includes wine, for beverage purposes, and also, to prevent, so far as it can, the sale of materials designed and intended for that purpose. I have no knowledge of any instructions to the contrary."

Dr. Truett Speaks in  
Los Angeles

Dr. George W. Truett, returning from Stanford university, spoke before a large audience in Los Angeles June 24, under the auspices of the ministerial union of southern California. He was introduced by his long-time friend, Rev. Dr. John Snape (successor to Dr. J. Whitcomb Brower and Bob Burdette in the Temple Baptist church), who referred to him as "the foremost living Baptist preacher." Dr. Truett reminded the preachers to beware of dawdling away their time, of love of ease, professionalism, impatience, and unworthy motives. He told them to study

"to know the mind of God," to stick to the great themes, to make good use of their wayside opportunities to minister, to watch for souls, and above all things else, always to strike the note of hopefulness. So the message abounded in wholesome advice. What gave the deliverance a piquant interest for some of his hearers, however, were the numberless indications by tone, gesture and illusion, that the speaker was aware that his own life and ministry had floated out into strange waters and into great waters. The fashion of the world in which as a young preacher he began his fruitful pastorate in Dallas, Texas, more than 40 years ago—the only pastorate he has ever held—has changed completely. And he himself is keenly aware of the great climatic change in the spiritual world. He said in the past that not all the changes of thought brought about by the revival of learning in the middle ages, the Protestant reformation and the French revolution taken together, were as revolutionary as those through which we are now passing. He did not stop to indicate what changes he had in mind, in particular, but in a general way he made it clear that to him the changes of today are expansions and spell opportunity. Dr. Truett has been three times moderator of the Southern Baptist convention; but no man can say to how great a multitude he has been many times an inspiration.

Unity Spirit in  
Pasadena

Unity Sunday was celebrated in Pasadena in a memorable way. At the joint suggestion of Dr. Leslie E. Learned, rector of All Saints Episcopal church, one of the largest parishes on the coast, and Dr. Robert Freeman, the brilliant and versatile pastor of the Pasadena Presbyterian church—made nationally famous by the pastorate of Dr. Malcolm J. McLeod—the Protestant congregations of the city united in a union communion service at the Presbyterian church, Sunday afternoon, June 30, at 5 o'clock. Every seat in the large auditorium was taken by the time the processional of clergymen marched into their places. More than 1000 persons communed. After the doxology the writer led in the opening prayer. Dr. R. W. Abberley, of Central Christian church, led in the antiphonal reading of the scriptures, the responses being sung by a quartet. Robert Freeman's "Hymn of Unity," beginning, "We come, we come, we come, O'er mountain, plain, and sea," was sung to the tune, Darwall. Dr. Freeman gave the communion address. Dr. Learned, the other pastors on either side of him, read the ritual for the consecration of the elements, kneeling, back to the congregation, through there was no sign of an altar in front of him, but simply the plain puritan "table of the Lord." Dr. Merle Smith of the First Methodist

(Continued on next page)

authority on China. He is the author of a dozen books on China and served as co-author of the Missionary Atlas of the World. Completing his education at Yale and Andover in the early 80's, Dr. Beach spent seven years in China. A little later he served as educational secretary of the Student Volunteer movement for eleven years. In 1906 he assumed the chair of missions in Yale, this being the first full professorship established in the theory and practice of missions. Dr. Beach occupied this chair from its establishment until he reached the age of retirement for Yale professors. At the age of 65 he was called to Drew as lecturer in missions and later as professor of foreign missions.

#### World Lutherans to Meet In Chicago

At the recent meeting of the Lutherans of the world, in Copenhagen, decision was made to hold the next world convention in Chicago, six years hence.

#### Dr. Johnston Myers Serves Chicago Church 34 Years

June 30 was the anniversary of the coming of Rev. Johnston Myers to Immanuel Baptist church, Chicago. The benevolent work of this church has made it famous throughout the world. Last year

more than 75,000 free meals were provided for those in need. The membership of the church, though widely scattered, numbers over 2000. Immanuel church is seeking an aggressive leader who will associate himself with Dr. Myers and continue his plans of service.

#### Dr. Fosdick Receives Honorary Degree

Rev. H. E. Fosdick received the honorary degree of LL.D. at this year's commencement at Boston university.

#### Dr. W. P. Lemon Addresses Graduates of Alma Mater

Rev. W. P. Lemon, pastor of Andrew Presbyterian church, Minneapolis, and a news correspondent of The Christian Century, gave the commencement address before the graduating class of Huron college, his alma mater, June 11. At that time the D.D. degree was bestowed upon him in recognition of his achievements as a preacher.

#### Summer School at Pacific Palisades, Cal.

Rev. George T. Simons, author of "A League of Youth" and one time director of religious education of the southern California conference of the Congrega-

tional church; Dr. Mary E. Moxcey, associate editor church school materials and young people's specialist; Dr. W. A. Goodell, professor of union courses in religion, University of Illinois, and Mrs. Rebecca B. Price, instructor in religious education, University of Southern California, will appear on the faculty of the summer school of religious education to be held at Pacific Palisades, Cal., July 15-27. The school is interdenominational and representatives from all the churches are expected to participate. J. L. Corley of Los Angeles will serve as dean.

#### Dr. Reese Resigns from Lombard Presidency

Dr. Curtis W. Reese has resigned as president of Lombard college, Galesburg, Ill., and George G. Davis has been elected to succeed him. Dr. Reese accepted the position a year or more ago with the understanding that he would resign as soon as a permanent president could be found. Mr. Davis is the representative of the American Unitarian association who has been at the college the past year looking after matters of administration.

#### Rural Leadership Summer School at Purdue

The Indiana Rural Leadership summer school is being held at Purdue university, West Lafayette, Ind., July 15-27, under the auspices of the Home Missions council, with the cooperation of state col-

### CALIFORNIA CORRESPONDENCE

(Continued from preceding page)

church, and Rev. George M. Morrison, representing the First Congregational church (the church is at present without a pastor) directed in the distribution of the bread; Rev. J. Henry Hutchins, of the Lake Avenue Congregational, and Rev. B. B. Weatherall, Westminster Presbyterian, the wine. The laity—two from each participating congregation—waited on the communicants. The benediction was pronounced by Rev. Franklin H. Miller, of St. Simon's Episcopal church, San Fernando. Is not this the first service of this type ever held in the United States? At the 11 o'clock hour, in an exchange of pulpits, Dr. Learned preached in the First Methodist church and Dr. Smith in All Saints Episcopal church.

#### Friends Meet in Whittier


The week-long annual session of the California Friends yearly meeting came to an end June 25. It was held in Whittier, beautiful for situation and famous for its orange groves and oil wells. Whittier also boasts the largest Friends' church in the world; the building seats 2500 people. A. U. Tomlinson was elected presiding clerk of the church for the 14th time. The general theme for the meditations of the conference was "The Church," and the interpretative addresses were given each evening by Clarkson Hinshaw of Berkeley. One of the most important events of the sessions was the rally of alumni from 41 Friends' colleges in various parts of the world, including Japan, Palestine and England. "Epistles," or greetings, were received from Friends in England, Germany, Spain, Japan, Canada and various sections of America. The delegates assembled sent greetings to the great Quaker in the white house, and said to

him that they would "back the President"—and so say we all!

#### A Notable Ministry

Rev. Richard W. Abberley this last month celebrated his tenth anniversary as pastor of First Christian church, Pasadena, the third largest in this denomination in the state in point of membership. In the ten years' period 1,200 new members have been received, the active membership doubled, benevolences trebled, and a modern church program has been adopted. Dr. Abberley, a pioneer in religious educational work, was for several years president of the board of religious education in this city.

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S. Adams, Prof. J. H. Kolb, Prof. E. C. Young, Prof. C. C. Haun, Prof. O. F. Hall and others. Full information may

**Correspondence from New England**

Boston, July 1.

THE executive secretaries of church federations in the United States met in Boston June 17 to 21. The first impression made on an observer was that of the amazing complexity of the movement for

"Wheels Within Wheels"

interchurch cooperation. City councils of churches are independent of state councils; and both, of the Federal council of the churches. To present even the main lines of work, in which all are interested and more or less actively participate, required no less than twelve committee reports, from comity to international relations, from evangelism to social service. Nor do these organizations cover the field. The Home missions council is an independent alliance of denominational boards. A field of vital interest to all church federations has long been occupied by the recently renamed Council of religious education, with national, state, and district organizations. A meeting of church women in the same hotel, from 15 to 18, met jointly with the secretaries in two sessions; and here new complexity appeared. For these ladies represented the interdenominational federations of women's home and foreign boards, as well as young but vigorous local groups, ambitious to cover all lines of church women's activities. It required a clear head to remember even the organizational names, and still more, distinctions and relationships. In the background lies another problem: What is to be the relation of this reintegrating Protestantism to that complex unity, the Roman church? At this conference, for the first time, that question was recognized by an invitation to a Jesuit professor, accepted with his bishop's permission, to give an account of the educational system of his order. It was all as bewildering as Ezekiel's vision! Yet "the spirit of the living creature was in the wheels"—personalities, alert, sensitive, ambitious both for themselves and their organizations. They are not machines, but organisms, growing, altering, blending, like the metamorphoses of Ovid.

\* \* \*

**"Over Their Heads the Likeness of a Throne"**

Yet in all this complexity it was easy to discern "peace beginning to be." The most remarkable demonstration of this trend was the harmony reached by the women. The national missionary organizations have experience, prestige, funds: should they not naturally control the commission of Protestant church women? Yet was it not as natural for the local federations and departments of women to desire a larger program of activities and a nationwide body to represent them? For three days agreement seemed almost impossible: but on Tuesday morning the missionary women came in with a proposal so unanimous that the organization of a National council of federated church women, in which there are to be missionary as well as other departments, was voted. "Praise

God" was sung more than once, and with deep satisfaction the result was reported to the executive secretaries. It was a fitting climax to a convention which began when "the best known church woman in the country," the president, Mrs. John Ferguson, stood in the historic pulpit of Old South Meeting house, and patriotic memories deepened religious fervor. Nor was this the only proof that unity is developing in liberty and diversity. The Home missions council was represented by its secretary, W. R. King; the Federal council, by Secretaries MacFarland, Moore, Andrews, Goodell, Gulick, Guild, Haynes, Meyers, and Winchester—all ten members of the association. It is a most remarkable fact that the Federal council's administrative committee now includes four men sent by this voluntary organization of specialists, to keep it in touch with the nation-wide field. Closer relations of the councils of religious education and federations of churches were discussed, or reported as accomplished. Regarding objectives and even methods there was practical agreement. In no established church was there ever a closer consensus of opinion than appears to exist today within the independent but cooperating churches of the United States! Mutual understanding is beginning even across the chasm between Protestant and Roman Catholic. The address of the Jesuit father was enthusiastically received, and he closed by paying a tribute to those whom his hearers represented for their valiant work in behalf of righteousness, and by recognizing the underlying unity of all the followers of Christ. The officers of the association were continued, Sec. B. F. Lamb of the Ohio council of churches, president; and Mrs. C. T. Simonds secretary.

\* \* \*

**Quakers and the Salvation Army**

It has been said that the two religious organizations which came out of the fiery trial of the great war, with reputation untarnished and enhanced, were the Society of Friends and the Salvation Army. It was an illuminating experience to attend New England gatherings of both on the same day. The yearly meeting of Friends is alternately held in Maine and at the Moses Brown school, Providence, R. I. In the hush of its beautiful and extensive campus, in an airy, stately room serving both as library and hall, with busts and pictures of such Quakers as Whittier to carry thoughts to the past, a hundred men and women sat in silent worship, until one fervent prayer started a series. Reports were presented, one on finances, one on the work of the committee on evangelism, by its superintendent, James Coney, who apparently had visited every weekly meeting—some strong, with ministers, urged to release them to preach in other places once a month; some, federated with other denominations; some, only occasionally able to open their buildings for worship.

(Continued on next page)



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brarian.

#### Bishop Fiske Writes on Everyday Man's Faith

The June Scribner's carried an article  
by Bishop Charles Fiske, of the Episcopal  
church, on "The Everyday Man's Ap-  
proach to Faith."

#### NEW ENGLAND CORRESPONDENCE

(Continued from preceding page)

The tributes from other Christians, like  
that of Dean Inge in his "Protestantism,"  
were alluded to, and as a reason for new  
zeal. Dr. Rufus M. Jones was to con-  
tinue the discussion with an address on  
the challenge of the times at the evening  
session. But the extempore discussion of  
the afternoon was so vigorous that the  
presiding clerk, Liddy M. Binford of Port-  
land, Me., had to call for the scheduled  
address. Instead of votes, as usual in  
other denominations, the reading clerk,  
Mrs. Walcott, summed up the agreements  
and thoughts of the session so admirably  
that a chorus of "I approve the minutes,"  
rose from every part of the hall. In  
marked contrast was the farewell to Col.  
Marshall, retiring from command of the  
Salvation army in New England and from  
an active service of 44 years. Dudley St.  
Baptist church was packed with 1000 peo-  
ple. Several bands and choruses from dif-  
ferent posts rendered elaborate music.  
Lieut. Gov. Youngman spoke for the com-  
monwealth. The city of Boston and the  
churches of the state were represented.  
Two of the speakers noted the fact that  
they were born the year in which, 64 years  
ago, the army was organized. A warm  
tribute was paid in behalf of army and  
navy. The newer features of service,  
nursing and summer camps seem as highly  
appreciated as the original work for "the  
down-and-outs." I think that it was Mr.  
Youngman who pertinently reminded that  
"the ups" may also be "out," and need sal-  
vation.

\* \* \*

#### A Word from Gandhi

In February, several organizations  
united in a cablegram to Tagore and  
Gandhi on the occasion of the visit of  
their friend, C. F. Andrews of India. The  
committee on international relations of the  
Massachusetts federation of churches,  
Robert C. Dexter, chairman, on motion  
of Prof. Emily Green Balch, sent an ad-  
ditional message: "We would like you to  
know how important we feel your exam-  
ple to be, and how eagerly we look to In-  
dia to demonstrate to the world that spir-  
itual force is more powerful than violence." A reply from Gandhi has recently  
been received: "I thank you for your let-  
ter. The cable was duly published in  
"Young India."

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